

The Athenian Mercury.

Tuesday, August 7. 1694.

Quest. 1. *I Find this strange story following in Rosses View of Religions. In the Northern Countries, near the Pole, the Priest in his Divine Service doth not Sing, but Foul; and that so long, 'till he becomes like a Madman, and then falls down as if he were Dead, but riseth again, ordereth five Deer to be Sacrificed, and then thrusts a Sword half way into his Belly, still singing, or howling rather: The Sword he takes out again, heats it in the Fire, and then thrusts it in at the Navel, and out at the Fundament; then he lets two men that*

stand by him, pull off his Head and left shoulder, with a small line, by which they pull the head and shoulder into a kettle of hot water; but he reviveth again, and cometh out whole, as he was before.

Now, Gentlemen, if you believe this to be matter of Fact, let me not only entreat, but prevail with you, to do your Humble Servant the favour to let him know your Thoughts of it.

Ans. We might well forbear Answering this Question, according to the Querists own desire, who only asks to have it done, supposing we believe the matter of Fact, which those that do, would make nothing of Transubstantiation. Mr. Ross, tho a great Reader, was not the most curious man in his Collection, and Lapland is a great way off, so that the Reader has this story presented him to laugh at, if he pleases, and believe as little on't as we do. Tho, were it true, one of that Country Sparks would make a rare Missionary among the Cannibals, or Infidels, and convert 'em a hundred times more effectually than ever a St. Xavier of 'em all.

Quest. 2. *Whence is't that the Eye can neither perceive the swiftest nor the slowest Motion?*

Ans. Because one's too swift, and the other too slow; But to Answer more Philosophically, in what's very swift, the Rays, as it were, trip up one another's Heels, they are lost and confounded in one another; and the Eye takes 'em only in gross and confus'd, whence it cannot, without abundance of Difficulty; and in some cases, perhaps, not at all, Animadvert on the Motion of the different parts of the Body so swiftly mov'd, nor consequently, distinctly perceive any such motion. On the contrary, in a very slow motion the different posture of the Rays on their passage from one Point to another, is so small, that the object appears to be as it was at first, till it has past over several of those Points, when we can perceive that it has actually mov'd, tho nor discover any such thing during the Motion: To which this may be added, That 'tis, perhaps, for want of finer Organs, we many times can't perceive Motion, where we know well enough that it really is.

Quest. 3. *I was in the Action at Brest, and upon the Retreat in a Boat, hindring some others from pressing into it, I believe I kill'd, or wounded several persons. Qu. Now far am I to blame in this, since their coming into the Boat would have endangered, or lost my self and the rest?*

Ans. A sad Choice: Tho 'tis to be own'd, Nature would here plead loud, and remind us of its great Law Self-preservation. It's true, a man ought, in such a case, had he sufficient presence of Mind, to prefer another's Life before his own, if more valuable than his; as suppose of a Prince, or a General, tho even here, Nature would struggle hard, and the Dog and the Doctor would have a fair pull for't, if there was but one plank between 'em. As to the present case, If you knew the persons that clung to the Boat were of more consideration than your self, and would have been of more use to their Country, and the World, it would have been, we con-

fess, a peice of very honourable Self-denial, to have thrown your self into the Water, and let them been sav'd in your room: But suppose 'em only Crowd, or that you could not distinguish 'em in the fright and hurry, the case is plain, you were oblig'd to save your own Life, tho' probably by the Loss of theirs, if the necessity were clear and urgent, as it seems to be, and as you represent it; for they had dyed had they enter'd the Boat, and all those with them who now escaped, whereas they did but dye now, and their Death sav'd not only your Life, but the Lives of many others.

Quest. 4. *How many times bigger was Nineveh than London, Westminster and Suburbs?*

Ans. The Scripture tells us Nineveh was an exceeding great City, of 3 days Journey. We suppose not in Length, but Circumference. Strabo says 'twas 20 miles long; Sir William Petyt asserts, that a Wall of 20 miles would encompass all London, Westminster and Suburbs, down to Blackwall, and take in besides many a thousand Acre of Ground. Consequently Nineveh must have been about 3 times, at least, as big as this City, tho very probably the largest at this present in the whole world.

Quest. 5. *Of which are most born, Boys or Girls?*

Ans. We believe their Number is pretty even, otherwise the World would soon be over-stockt with one of 'em.

Quest. 6. *Whether, in your Opinion, the third part of Mankind live to be 50 years old?*

Ans. No, nor, we are apt to think, the tenth part neither, tho we have made this Observation in healthy places, among labouring people: Whereas populous Cities, where many die Children, or Luxury kills so many more, (to say nothing of what fall by Justice) perhaps the 20th part may hardly live to see Fifty.

Quest. 7. *What's the meaning of St. Pauls being a Night and a day in the Deep, and where shall we find that he was thrice Skipwrack'd, as he says of himself, 2 Cor. 11. 25.*

Ans. The meaning of his being a Night and a Day in the Deep, is plain enough, that on a Skipwrack he so long remain'd in the Sea, on a Board, Raft, or some such thing, before he was taken up, or got to Land. For his being Thrice Skipwrack'd, it seems not a very sensible Question; where should we find it, when we find it here in the very Text you mention, and what need it be twice Recorded? St. Luke not taking particular notice of all the Apostles Actions, any more than he, or St. John, or the other two Evangelists, of those of our Saviour.

Quest. 8. *It was my fortune about four years since to be for some time in a Family, and a Son of the Family address'd himself to me. I told him his Parents would not like it, my Fortune being much inferiour to his, and that I fear'd he would incur his Father's displeasure, if he knew he lov'd me. He say'd, he lov'd no Woman upon the Earth but me, and assured me it was for my sake he rejected a very advantageous Match that was offer'd him at that time. All his Actions perswaded me his Intentions were real. I found my self inclinable to love him. He urg'd me to make him a Promise, that then he would be contented to live so till it should please God to take his good Father, who, if he could possible, he would not disoblige. Now I do love him not for his Estate, I take God to witness; For if he had not Six Pence in the World I could love him as I do, which is far beyond what I am able to say. There was a mutual Love made between us.*

he called God to witness. He added, That if ever he falsified the least Title of what he had promised, that God's just Curse might lye on him. Gentlemen, he is Twelve years Older than I. He is a Scholar, and very well qualified; and to shew you it was not done rashly, since we were parted, (which was as good as they had any suspicion of our Love) he has repeated the same Promises in several Letters to me. Some time before I went from him, I was told he was married to a Gentlewoman that he had a Child by. I told him of it: he protested it was false, and that the Child was not his, nor did he ever converse with the person since: it was at least Twelve years ago that the Child was born. He invited me lately to see his House, where I observed some of the Goods marked with the Gentlewoman's Name: it made me very uneasy: he quickly found the Reason, and assur'd me there was nothing at all in it; but I since found a Letter that came with those Goods from that very person. At the reading it I thought I should have died; and I have scarce been my self ever since. She tells him she loves him before her Life, and Subscribes her self thus, No more at present from your Truest of Lovers; and the Two first Letters of her own Name to it. I shew'd him the Letter, and then he said it was things he took for a Debt of a Relation of hers. Gentlemen, pray, as soon as you can possibly, advise me in this thing; for there's not one Creature upon the Face that knows it; nor can I confide in any person to ask their advice.

Answer. We do not willingly either injure an innocent Gentleman, nor mislead you who desire our Advice: But if the Letter you found was worded as you relate it, his Excuse is too weak to clear him; For the Writer of it must at least be more than an ordinary Friend or Acquaintance: and he a very ill man to endeavour to deceive you both; which we should think would go a good way towards taking off your Love from him, and setting it on a more Worthy Object, that neither will nor can deceive or abuse you.

Advertisement.

MAlbranche's Search after Truth (*is now Publish'd*) being a Treatise of the Nature of the Humane Mind, and of it's management for avoiding Error in the Sciences, Vol. 1. Done into English from the Paris 4th. Edition, by Mr. Sault, Author of the New Treatise of Algebra. The whole Printed in Octavo, and reduc'd to a small price, that so useful a work might be fit for the Pocket, and be every body's Money. The accurate Translation of this First Volume (which has been thrice Revised by the same Hand, that the Style might be all alike) has given that great satisfaction to the Publick, as to encourage the Undertakers to a speedy Publication of the 2d Volume; in which will be added a large Historical Account of Malbranche's LIFE and Writings, from his first appearance in the World to this time. His Treatise of the Communication of Motion. An Abstract of all his Disputations with Monsieur Arnaud and Monsieur Regis, with their several Answers and Replies; also several Original Papers written with Malbranches own hand, never yet Publish'd; of which a further Account will be given in the Gazette. Printed for J. Dunton at the Raven in the Poultry, and S. Manship at the Ship in Cornhill.

THE Sale of Sterling Plate will certainly be Drawn on the 29th of September next, full or not full, in proportion to what is then full (the Books to be shut 6 days before) at the Musick-room in Charles-street, Covent-garden, beginning precisely at 8 of the clock in the Morning. Tickets may be had of Mr. John Bowman at the Flower-de-Luce, near the New-Exchange in the Strand, Mr. Robert Cole at the Anchor over-against St. Dunstan's Church in Fleet-street, Mr. John Foden at the Golden-Falcon near Fetter-lane-end in Holborn, Mr. J. Burningham at the Black-Raven in Newgate-street, Mr. Sam. Layfield at the White-horse in Lombard-street, Mr. Edw. Barham at Ratcliff-Cross, Mr. Andrew de Cayne at Bishops-gate, Mr. Makepeace Holloway at the Cup

in Leaden-hall-street near Ald-gate, Mr. Moses Sykamora at the Star on St. Margaret's-Hill in Southwark, Goldsmiths, Mr. J. Ward at the Mere-maid in Cheap-side, and at his Shop under the Corn-Market in Bristol City, during the Fair, Mr. Jonathan Millner in Popes-head-Alley near the Royal-Exchange, Mr. James Brindley at the corner of Fetter-lane in Fleetstreet, Mr. Henry Banes Merchant in the City of York, Mr. Tho. Garret in Bell-yard near Temple-bar, and at his Shop at Tunbridg-wells, Mr. Marshall Smith next Bedford-gate in Charles-street, Covent-Garden.

The Ready Money Adventurers

ARE desired to take notice, that their Tickets will be drawn on the 11th day of September next, the highest Ticket 100 l. the lowest 2 l. the Tickets at 2 s. 6 d. per Ticket. We hope that the Adventurers will consider that it will be better for them that it be full before the above said time, than to draw it before it is full, as is usual. The Tickets may be had of Mr. Edward Harrison, at the Hen and Chickens in Cheap-side, Mr. Robert Clements at the Seven Stars in Newgate-street, Mr. Simon Thrisbrofs without Ludgate, Mr. William Hart at the Crown near Turnstile in Holborn, Mr. Thomas Prince over-against Red Lyon-Court in Drury-lane, Mr. William Roberts at the Green Dragon near the New Exchange in the Strand, Mr. George Hooton at the Golden Boy near Charing-Cross, Mr. Andrew Coleman over-against the King's Brew-house by the Hermitage near St. Catharines, Mr. Edward Amson at the Ring near Salisbury-Court in Fleetstreet, Goldsmiths: At Mr. Edward Lloyds Coffee-house in Lombard-street, Mr. Robert Brand at the Rain-Low Coffee-house, the Corner of St. Martins-lane & Charing-Cross, Mr. Richard Sanders at the Carlisle Coffee-house in Kings-street near Guildhall, Mr. John Deardes at the Dial under St. Dunstan's Church in Fleetstreet, and at his Shop in Westminster-hall. It will be drawn at the Musick-Room in Charles-street, Covent-Garden.

IN Grays-Inn-lane in Flow-yard, the third Door, lives Dr. Thomas Kirleus, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. Take heed whom you trust in Physick, for it's become a common Cheat to profess it. He gives his Opinion to all that write or come, for nothing.

IF any Ministers Widow, or other Person, have any Library or Parcel of Books to dispose of, if they will send a Catalogue of them, or Notice where they are, to John Dunton at the Raven in the Poultry, they shall have ready Money for them to the full of what they are worth.

MAny Gentlemen that were wont constantly to take in the Monthly Compleat Library, being now gone into the Country, 'tis designed that the Compleat Librarys for May, June, July and August, shall be Publish'd all together at the beginning of next Term.

THere is a large Shop to be Let in the Poultry: Enquire at Mr. Smith's Coffee-House in Stock-Market, and you may know further.

MAn made Righteous by Christ's Obedience: Being two Sermons at Pinner's-Hall with Enlargements, &c. Also some Remarks on Mather's Postscript, &c. By Daniel Williams. Printed for John Dunton at the Raven in the Poultry.